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tainable hypothesis upon which the omnipresence of God may imply his universal supremacy and progressive control, without dogmatically asserting his universal power.

7. In some subsequent allusions of the present essay, and throughout these, its first-placed but last-written paragraphs, the writer has had in view some such provisional and confessedly mystical hypothesis, in the conception of a principle of universal polarity as a fundamental fact both of matter and of mind, and a substitute, as already intimated, for the heresy of Pantheism or universal Deity. Alike in atoms, and in planets, and in suns,—in the spiritual substance of conscious beings and in the organic frame of unconscious automata, he conceives an axis of real or quasi-individuality* and of more or less definite revolution and progress, whose upper and nether poles may be in some way connected with the subordination and completion of the opposing spiritual influences which the best tradition, if not also the best living sentiment, represents as pervading the creation as at present constituted. In what follows he only attempts to discuss this presumed polarity as traceable in human character, having thus referred to its external manifestations only from a necessary regard to the now established principle, that communicable doctrine and conveying language can progress only so far and so fast as the phenomena of the outer world are found to furnish analogies for the symbolic expression of those of the inner. [Part second of this discussion is postponed until the next number.—ED.]

PHILADELPHIA, June, 1877.

RICHARD RANDOLPH.

Dr. Porter on Final Cause, An Intelligent Power.

The attempt has been made to show that intuitively there is a want of the soul, evidencing a consciousness of the existence of an Omnipotent Power, (1) and that—given the fact that the animal has self-consciousness—the only being that is capable of accomplishing the destiny of man is the human being, known and recognized as such. (2). Now the inquiry is made—given the Darwinian hypothesis, evolution, transcendental philosophy for all it is worth—whether there is not demonstrative evidence—as demonstrative as Huxley's criterion would require the same, and more so than as he applies it—(3) of the existence of a final cause, and, incidentally, whether the power Omnipotent is not an intelligent power.

*See article "Possibilities," (on the universal symbolism of nature, &c.) in the New Haven "College Courant," March 29th, 1873.

Real individuality and sexuality seem to begin and end together. But it can not be doubted that if there be indeed a universal principle of polarity in the inorganic creation, it must be fundamentally related to the only principles which are equally universal in the organic.

(1). "The Want of the Soul."

(2). "Have the Lower Creation self-consciousness?"

(3). See the first of three lectures delivered in New York on Evolution.

Darwin's labors have been largely devoted to arguing and maintaining the hypothesis of natural selection and heredity among flora and fauna, that is, showing that according to the existing evidences of birth and growth among living flora and fauna, and of extinct flora and fauna—as disclosed by the crust of the earth and by specimens of fossils, etc.—existing flora and fauna are the natural descendants of formerly existing flora and fauna, which in their turn descended from a form or from forms of force that in its original condition may or may not have been a mass of incandescent heat, comprehending the elements that compose our chemistry, etc. A condition that with evolution may with lapse of time have developed *inter alia* into gelatinous substance, protoplasm, etc.; and, finally, into those beings that were a *sine qua non* to man.

If we in childhood contract a habit, say of being stoop-shouldered, and retain the habit without change, after we arrive at maturity the bones of the body will be found to have contracted a change of form hardly capable of being remedied; we know "that the sooner we break ourselves of a habit, the easier it is to break." If some defect of body or mind is found in the parent and repeated in the offspring, we are satisfied that this defect descended from the parent; or, if some defect, as insanity, is found in John which is not found in parent or grand-parent, but is found in great-grand-parent and uncle, we say it has descended. We know that if we change our place of abode from a northern to a southern clime, or from among civilized people to barbarians, and live in the changed environment sufficiently long, our habits of life, our disposition and condition of mind—upon which depend very greatly our anatomy and physiology, so to say—will undergo a permanent alteration. Like ourselves we are satisfied that other species or varieties of mammalia—yes, of the animal creation—exhibit the process of labor and generation, that the habits and the bodily structure may change with changed conditions, that traits exhibited in the parent and child are descended, &c., &c. Then we believe in heredity and natural selection as expounded by Darwin. It is true that Darwin has endeavored to trace the genealogy, in natural history, of man, and that he dates man's origin from some remote animal that was alike the common ancestor of man and the monkey. Concerning the correctness of this, a great deal may be said pro and con. The most we are authorized to say is that man descended from some animal whose nature and habits are not known. We are, however, not concerned to inquire particularly as to the actual progenitor of man. With his theory of natural selection, etc., —which after all is an application of the doctrine and principles of evolution—chemistry, geology, and astronomy are in accord. Now the question may be asked, is this theory antagonistic—as Oscar Schmidt would have us believe—to the belief in God? To the belief in a Supreme Power of infinite intelligence and power?

Let the question be answered by conceding all that the Darwinian theory, so-called; or, rather, the theory of evolution—the Spencerian theory—claims.

The theory of evolution claims that the anatomy, physiology and mind of man are adapted to one another—and it becomes eloquent in praises—; so beautifully, so exquisitely it claims are these arranged, that should there be an interference in one small particular the harmony of the whole will be disturbed, if not destroyed. The arrangement exhibited in the anatomy, physiology, morphology, and embryology of the different species of flora and fauna, and the evidence of descent, heredity and natural selection made manifest thereby, show a beautiful order. The principles by means of which geology discovers and explains the age of the earth; by means of which chemistry discovers and explains the nature of the component parts of the earth and her surroundings; by means of which physics and astronomy reveal the evolution of the worlds, known and unknown; and by which mathematics affords the means to ascertain — as far as essential — the vast duration and extent of things and the distances of things, and affords some idea of the inconceivable magnitude of the universe of that infinite power's creation; are a further evidence of this grandly beautiful order and harmony. An order and harmony upon which we build the sciences, which we apply as an intuition, which is the only pretended warrant men have to doubt the existence of God. An order and harmony that discloses, in every field of human inquiry, adaptation to a given end. An end that points on earth—which man has alone to concern himself with, arriving at which he has attained complete happiness, which is all he strives for or desires—to a perfect autonomy, and, incidentally, complete happiness of all, equal intelligence and morality, perfect morality as far as man can or need attain the same, and a profound recognition of the Infinite Intelligence and Power, inherently, in conscience; when faith shall be that only which is perfectly consistent with the highest human reason.

Dr. Porter, in "The Human Intellect," says: "We assert that the relation of means and end is assumed *a priori* to be true of every event and being in the universe, and that the mind directs its inquiries by, and rests its knowledge upon this, as an intuitive principle. Our reasons for the truth of this position are the following:

(1). "The mind is impelled to seek, and is satisfied when it finds that any objects or events are related as means and ends." * * *

(2). "The relations under which this axiom requires that objects should be connected, is higher than that by which they are united under the category of efficient or blind causative force." * * *

(3). "The principle has been of essential service in scientific discovery. It being conceded that the appropriate sphere of science proper is to develop and establish the so-called powers and laws of nature, and that the discovery of adaptations lies without its sphere, it is still true that the belief that the universe is full of such adaptations, is of essential service in suggesting powers and laws previously undeveloped and undetermined. The history of scientific discovery abounds in confirmations of this truth,"*

*"When Harvey observed that at the outlet of the veins and the rise of

(4). "The entire superstructure of the Inductive Philosophy rests upon the principle in question," * * * * "It has been already shown that the Inductive method rests on several assumptions. They are such as these: nature is uniform in her operations and laws; the indications or signs of less obvious powers and laws may be confided in; the analogies of nature are important means of suggesting facts and laws, and of inciting to experiment and discovery; the simplest relationships, the fewest agencies, and the most economical use of forces are always presumed. These and other like axioms of the student of nature are but varied applications of the principle in question; viz: *that in the universe objectively considered, there is an intelligent and wise adaptation of powers and laws to rational ends, and that the same is true of the relation of the universe to the knowing mind.*" * * * * *

(5). "It is also needed to explain those phenomena of organic existence, which the relations of efficient causes are entirely incompetent to resolve or even to define."†

the arteries there were lying within each certain valves, in the one opening inward towards the heart and in the other opening outward away from the same; he was persuaded that the arrangement indicated an end, which supposed activities and laws which were not yet known. The functions of the heart and the changes in the blood, so far as known, could not be accounted for by, nor could they account for, this structure. The arrangement of these valves, supposing that it was designed for some use, was most consistent with the contraction and dilation of the heart and the outflow and return of the blood in a double circulation through the body and the lungs.

When Cuvier found buried in the drift or the alluvial deposit, the thigh or arm bone of an animal, and pondered over the depressions and protuberances upon its surface, he observed that they were hollowed and elevated in such a way as to be specially adapted to a single description of muscles. These muscles in their turn, were adapted to the feet and claws of an animal who would spring upon, hold, and tear its prey. The length and shape of the bone required, by adaptation, bones of corresponding shape and size in the remainder of the limb and in the entire frame. Such a frame as this must be furnished with a peculiar head. Such a head could admit only peculiar jaws, and such jaws peculiar teeth. The teeth and fangs required a stomach and viscera fitted for the digestion of animal food. Guided by his belief in this complete adaptation of part to part, and of parts to the whole, he reconstructed the skeleton and the whole animal indeed, either in imagination or some representative material, in the full confidence that if such an animal did not then exist it had existed once, and this bone had formed a part of its structure. By and by he hears that it exists in some remote part of the earth, or an entire skeleton as like as possible to the one which he had built up in his museum."

—["Human Intellect," fourth edition, p. 596.

†"The elements or agents of which these organs [of an organism] are composed, have their well ascertained mechanical and chemical properties, and when these are combined in inorganic substances, their results follow the laws which control them. But when they are combined in living beings or their

"Under these circumstances we resort to the relation of design in order to define and explain the phenomena. The adaptation can be scientifically expressed as follows: The constituent agents, beside the powers, as mechanical and chemical, which they are known to possess, are also so constituted that they can be combined in an organ or an organism, so as to sustain it as living so long as it in turn sustains them as living. Their power to do this is defined only by individual effects, but cannot be defined by any general formulæ. The materials can never a second time share—by giving and receiving—in the same life. That which makes them living, is their relation to one individual life. The variety of these adaptations is as great as the number of individual lives into which they could possibly enter. The action or function of each part and of the whole is as though an intelligence had carefully fitted each to the other, and controlled the mutual action of each by studied adjustments to every individual case."*

"Two facts are here suggested touching the relation of final to efficient causes. The first is, that the higher we rise in the order of beings, the less we know of the relations of efficient causes; but those of *final cause* are *more and more various and conspicuous.*" * *

"Second: The one of these relations does not displace the other, nor do discoveries in respect to the one either compel or allow us to dispense with the search after the other."

Then Dr. Porter answers the objections that might be urged to the doctrine that the belief in design is intuition. It is sufficient to say that he answers satisfactorily the objections that might be urged.

To the quotations above given, will be added one further quotation; before which, however, we desire to remark that we quote because we do not wish to do injustice to Dr. Porter, either by using the substance of his argument and failing to give credit therefor, or by weakening the argument by giving it in a less convincing manner than he has given it.

organs, these powers and laws do not explain in the least degree these compounds or their functions. The materials or agents which form the heart, the lungs or the brain, do not at all explain the peculiar substance, form, or functions of these organs; much less do they account for the higher capacity which they possess of producing a whole on which they depend for their own existence as a living heart, lungs and brain, and which in its turn as a living whole is dependent on each of these." (Ibid., p. 597). And he shows that *vital force* does not set it aside.

* "After no other relation can we explain how dead matter is transmuted into living particles, and how an aggregate of these particles is developed into living organs, which live together so long as the being lives of which they are parts. By no other law than that of design can we explain how each class of living beings works for itself, having a form, habits, tastes, and instincts peculiar to itself, and how each individual of each class is an end to itself, having an individual form, size, and other peculiarities more or less marked, according to its rank and place in the scale of being."—[Ibid., p. 598.]

Beside the above, he remarks, *inter alia*, "the most instructive view which we can take of this principle is to contemplate the variety of its applications. Truths purely metaphysical, especially First or Intuitive Truths, are never apprehended in actual being as general propositions. They can only be discerned in the concrete, as they actually connect individual things or phenomena. Thus, we cannot discern causation or adaptation as *universal a priori*; we only discern an event or being as causative or caused as a means or an end. When we appeal to the use which is made of these relations in the sciences as proof that they are fundamental and intuitive, we expect to find that these sciences constantly assume these relations to be valid, by connecting their objects by means of them. The constant repetition of this relation and the important uses to which it is applied add incidental strength to the positive arguments for its being an intuition of the intellect."

He then treats of the application of the principle:

1. "(a). The principle of final cause regulates the formation of concepts."

"(b) The same principle must be assumed in the arrangement of a system of concepts as genera and species."

"(c). This relation is essential to an intelligible conception and definition of an individual."

"(d). The principle is of the greatest value as a criterion of truth and a rule of certitude."

"2. In the mathematics even, the presence of this relation is often recognized."

"3. Geology and paleontology both assume the truth and applicability of the principle of final cause."

"4. Philosophical geography gives a similar testimony."

"5. Comparative anatomy rests upon the same intuition."

"6. In physiology, special and general, similar relations are more numerous and manifest."

"7. In anthropology we trace these higher adaptations."

"8. In psychology the occasions for final cause are more frequent and pressing than in either physiology or anthropology."

"9. Ethics, the science of duty, which is so closely allied to, if it is not a department of psychology, is founded entirely upon the intuition in question."

"10. In theology, or the science of God, whether natural or revealed, the principle is of supreme importance.

All of which several propositions are argued by him at length,—the latter proposition quite fairly; the result of his argument is in consonance with the views herein expressed.

There is then, in all things, design. Design presupposing intelligence, there is intelligence. In proportion to the magnitude and perfection of the work designed and wrought is the intelligence, and if the magnitude is so great as to be illimitable, and the perfection so great as to be incomprehensible, then that intelligence is of a kind or form wholly inconceivable by man. And so we believe it to be.

Without limit, hence without time, without space, man can have no conception of the form and exact nature thereof. He is conscious it is, believes it infinite, allmighty, allwise, there his mental universe ends. So is he admonished, "Thus far shalt thou go, and no farther."

Thus adaptation shows—as it reveals the unbridgeable interval between the human being and the lower creation—the limit of man, the distance that lies between his God and him, and shows there is a God. We discuss the question now in another and slightly different aspect.

Man. Man is a human being, capable in the highest degree attainable by human power of self-knowledge; hence, as is indicated by Fichte, of the greatest self-command and morality. If all human beings were in this condition it would result that all would be equally moral, equally just, equally generous, equally supplied with the means of livelihood and equally happy, and all would live in concord. Now suppose, as far as possible, a human being arrived at this condition, what would be his notion of the Infinite Intelligence and Power?

Now the high spiritual state I conceive, is an inherent, inextinguishable consciousness of some power, mysterious, the nature impossible to conceive, yet—because of our very reason—felt, as it were, to exist; which with the increase and perfection of our reason, becomes more and more definitely fixed, a Being All Powerful, necessarily allwise, omnipresent, and omniscient. This process of reasoning, or, rather, the mental state which is synonymous with this high spirituality, may, in some respects, be assimilated to the process of thinking by virtue of which, as the positive becomes clearer and more definite, the negative, correlative, becomes clearer and more definite; yet, in attaining this state of spirituality there is not hard, cheerless thought, but a moral spirit implicated.

I think to the farthest limit of my thinking self, and I find a boundary; I look out, objectively, at the existence around me and I find, that without eternal life there is a boundary, and until the human being acquires eternal life *there must be a boundary*; I conceive the process of my thinking and I am conscious it is conditioned, it is relative, and so impressed with the notion of my limit, I ask myself, can there be a state of *no limit* for the human being? and I must answer, no! But behind my thinking I am always bound by an intuitive notion of absoluteness existent, and this absoluteness, by virtue of the state it must have,—since there is power—must embrace all power, but the nature, or, if you will, the *real form of that power* I cannot conceive. I am satisfied with the consciousness of that power, the all-powerful, the allwise. Now this being the highest spirituality, when acquired I inherently, purely worship God.*

We will close the inquiry by two further quotations:

"From the time the first sentient, reflecting being, distinguished as a human being, existed, the world—that is, man's world—was; not

*From my "Essay on Religion, from a Historical and Philosophical Stand-point," p. 10. Block & Co., Cincinnati, O. 1876.

before. Then we say the world began with the first human being. This world is man's; it does not comprehend the world beyond man; that is, the world of some Superior Power or Being."*

"Man recognizes nothing, and doubts the possibility of anything existing, except in the divine shape, superior to himself anywhere. But some thing or being superior does exist, which in man's world is the Divine Being, the Almighty Power, whose world is not man's."†

MORRIS M. COHN.

ST. LOUIS, Mo.

*Method of Instruction in Intellectual Philosophy in Hamilton College,
Clinton, New York.*

Four terms are given to Philosophical studies in Hamilton College, viz: one to Logic (Prof. Frink,) junior year; two to Psychology, (Prof. Mears,) and one to Moral Philosophy, (the President,) senior year. In the branch of Psychology, Sir William Hamilton's Lectures (Bowen's edition) is the principal text book. President Porter's "Elements" are used as supplementing Hamilton's "Doctrine of Perception," also as a substitute for the Scotch philosopher's very inadequate treatment of Imagination. President Porter's summaries of the History of the Doctrines of Perception, and of the Concept, are also used. Perhaps twenty lectures are given by the "Albert Barnes" Professor of Intellectual Philosophy, Prof. Mears, during the course, on Philosophy contemporaneous with and subsequent to Sir William, including a review of Mr. Mill's criticisms and an examination of the opinions of Comte, Spencer, Bain, and others of the modern English school. The main object of the lectures is to acquaint the student with the present phases of philosophical thought.

In order to develop more fully the original activity of the students' minds, questions suggested by the text book or lectures, for debate, are assigned by the professor of Intellectual Philosophy at regular intervals. While the text book is considered necessary to securing the concentrated and faithful attention of students in undergraduate classes, the development of original activity is also carefully provided for. This is secured in the department of psychology principally by means of debates on topics suggested by the text books or lectures, and assigned by the professor, in which every member of the class is required to take a part. The class is divided alphabetically into sections of six members. Each section is seasonably notified of the topic on which it is expected to debate. Sides are determined by lot. Seven or eight minutes are allowed to each disputant; the speaking is *extempore*. A few remarks are added by the professor. The exercise takes the place of a lecture or recitation, and occurs about once

**Ibid.*, p. 2. † *Ibid.*, pp. 2-3.